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467 organized the local branch of the CTM, no
665 doubt a factor in securing the withdrawal of
664 the always unpopular military garrison.

The leader of the progressive group is a man
159 who has not held any official office in the town,
665 Moisés Valenzuela, commander of the *reserva*. An orphan as a child, Valenzuela was aided by a woman he calls his aunt. According to Valenzuela's own story, he left Cherán at 16 and tried to go to the United States. Refused admission for some reason, he fell into bad company and became involved in smuggling liquor across the border during prohibition. Eventually the activities of the group extended to narcotics, Valenzuela was caught and held about 18 months in a Texas jail, after which he was deported. He then entered an army school, learned to read and write and received some further education, eventually becoming some sort of officer. Returning to Cherán during the time of the agrarians, he organized and led the resistance to them, and quite informally arrived in the position of being, as one informant put it, "head man" of Cherán. Locally he is regarded as an influential person over an area extending as far as the State capital, Morelia.

So far as evidence could be found, Valenzuela is an honest man, well-liked in the town. He talked several times of the necessity of going away and earning some money. According to his story, he did not mind giving most of his time for the town, but the time had come when he should look after his wife and children better than he was able to do in Cherán. Certainly he did not live in a pretentious house, and his customary clothing was overalls. His dress, of course, could be assumed for political reasons, but when he made trips to Morelia or Uruapan on community or private business, he certainly dressed little better. It is, of course, quite possible that persons with a different view of Valenzuela were afraid to talk freely. He himself deprecated his position and seemed somewhat amused that the townspeople accorded him as much respect as they did. His own story of his arrest and jail sentence in the United States was told with a somewhat rueful and artless good humor. On the many occasions he was seen with others, he always seemed ready to listen to other points of view and to advance his own without any attempt at domina-

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665 tion. It was, indeed, difficult to imagine him as the leader of a bloody riot.
159 As a final footnote on the affair of the "agrarians," one of the first acts of the new government installed in January, 1941, was to send letters to all the members of the agrarian group, inviting them to return to Cherán and guaranteeing their safety if they refrained from political activities. This was done with the approval, if not at the actual instigation, of Valenzuela.

An entirely different type of organization is
474 the cooperative. Essentially an economic organization, it deserves treatment here because it potentially might yet have important political
[578] repercussions. Although not openly opposed by anyone in hearing of the staff of the study, comments made by several men while drunk implied great bitterness on the part of some of the people in the town. The cooperative, still
474 in process of formation in 1941, was organized under the leadership of one Valentin Velás-
159 quez. Velásquez was not dressed in typical Cherán fashion, and he had spent several years in the United States. He speaks typically
[195] Cherán Spanish, however, somewhat in the manner of the famous screen comedian, Cantinflas—he never finishes a sentence and only after several sentences is it apparent what his ideas really are. He is an orphan who has bettered himself economically at the cost of terrific effort, according to his own story, and his interest in the cooperative, he claims, is merely that of a good citizen who feels it his duty to aid others to better their lot. By his own admission there is a good deal of opposition to the cooperative, and he has been threatened with death several times. He lays this opposition to ignorance.

The organization of the cooperative would
474 give it a monopoly on all exploitation of forest
313 lands except for cutting of firewood for personal use. The cooperative would charge a membership fee of 10 pesos, and members would be required to market all their products through the cooperative. Only the cooperative would be licensed by the Forestry Department and all work would have to be done in areas designated by the Forestry officials, using care not to destroy young trees. Members would receive better prices for their products through

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512 usually takes the maize to the mill or grinds
462 it herself, in the meantime making atole. The men return about 10 for breakfast (*almuerzo*). Usually the women and children already have eaten, but some women wait until their husbands have eaten.

Tuesday, men go out as on Monday. Women may wash clothes on Tuesday, in which case they leave home at 8 and do not return until about 2. There is no regular wash day for all of Cherán, but each woman usually has a regular wash day. Customarily women bathe when they wash clothes.

512 Subsequent days of the week until Saturday are much the same, the main variation being in the time of washing. Some younger girls and
[869] boys go to church between 11:30 and 1 o'clock for doctrinal training from Monday through Friday. About a fourth of the younger boys also go to school.

Saturday the men come home early, usually
[517] by 3:30. They loaf about street corners, the plaza, billiard parlors, and saloons. There is a small market in the plaza and women shop and talk there between about 5 and 7. Sometimes a man sees his wife at the plaza and goes home with her, or seeing her leave he may follow a few minutes later. Saturday night supper is the best meal of the week. It features fish, if possible, and there may be special treats such as fruit, peanuts, cherimoyas, sugarcane, avocados, or other items, depending on the season. Supper is late, often between 8 and 10, and the family goes to bed soon afterward.

512 In some ways the activities of men are less varied and complex than those of the women.
462 A man works at his fields or his trade as it is necessary. When slack time occurs, he goes for firewood or does odd jobs about the house. He serves on the *ronda* or night watch and does other municipal jobs when called upon to do so. In his free time he may sit about home or go out on the streets or to the plaza.

517 It would be a mistake to assume, however, that the man's life is an unending cycle of labor,
● 159 broken only by Saturday afternoons and Sundays. Young men, of course, spend more time in recreation than do older people. Agustín Rangel, who probably represents a somewhat extreme case, remembered the following activities:

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Agustín arrived in Cherán from the United States on January 25, 1940. For 17 days he did not eat at home. There were no fiestas but he was "taken around." He was brought chocolate and bread before he got up. February 5 there was a wedding, which he attended for a while in the evening and part of the next day. February 6 was Carnival and he went on horseback to Nahuatzen, where he followed the music about for a time. In March, during Holy Week, he went to church Thursday, Friday, and Saturday. He spent some time watching the *Judíos* chase small boys with their spears. The boys blew whistles to annoy them. Between Carnival and Holy Week there were several weddings, but he did not attend any of them for more than an hour or two. At the fiesta of the Octava following Holy Week he spent 4 days going about with the musicians. He spent 3 days at a fiesta in Nahuatzen, coming home each night. At Corpus he spent 4 days, following the music and visiting various parties. He spent 1 day at the *carguero's* house on the day of San José, April 10. After Corpus he spent a whole day at one wedding and an hour or two at another. On San Juan's day, June 24, he spent the whole day watching the horse racing and other activities. On the day of San Pedro in June he ate posole at various houses and walked around all day. In August he spent 2 more days at another fiesta in Nahuatzen and spent an evening and a day in connection with the *mayordomía* of Santa Nieves. He also attended three weddings, spending an entire day at each. In September he visited the Ahuiran fiesta for 1 day. In October he spent 4 days at the fiesta of the patron saint in Cherán. A half day was spent at the Huansito fiesta in La Cañada. The Day of the Dead was almost all spent at the graveyard and at people's homes. In December he danced with the *negrito* dancers for 4 days and in January danced with the *viejos* or *Europeos* for 4 days (he did not count any of the practice time which was in the evenings). In January he spent 1 day at a wedding..

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Another informant, between 40 and 50 years of age, spent the following time in fiestas:

Carnival, 2-3 hours
Wedding, 1 day
Holy Week, 3 days at church